





use of the Germans. That was the entire cost of building. The house is on lease ground, owned one of our eminent merchants. The name of its liberal donor is Alexander Stuart, of the firm of L. & A. Stuart.

*Two Surprise Visits.*—There is food for reflection two surprise visits that we find in our exchanges. One is a visit of the parishioners of Rev. Dr. Asa D.

a secret.  
 The *Surprise Visit*.—There is food for reflection in two surprise visits that we find in our exchanges. One is a visit of the parishoners of Rev. Dr. Asa D. Smith, of New York, one evening after monthly communion, when they surprised him with a bag containing fifty double eagles, amounting to \$1,000, and a surprise donation from the younger members of his church. The other is from Tennessee, a surprise among the mountaineers, who describes with a "kind of humor, a surprise visit that he had on his mind, and that he had been unable to pay. We have wished, as we heard the pastors of rich city congregations receiving surprise visits from *deaconesses*, with a hint of hills that at some one would remember the poor missionary among the mountaineers, tolling on in patient poverty, and that he would have been able to pay the very promise promised to him.—*Central Presbyterian*.

## Correspondence.

### LETTER FROM ENGLAND.

The invasion of the British Parliament.—The Derbyshire—Mr. Gladstone's action coming in the distance—Roman Church in Ireland—Dr. McHale's visit to the United States—The Maynooth endowment should be withdrawn.—(Oto. Gilligan's new work—"The Ecclesiastical Treasury right ground"—Dr. Davidson castigated—Princely munificence—British Methodists and her ed

## LETTER FROM ENGLAND

England, Feb. 14th, 1857.

Our new Parliamentary session has commenced, and already there are signs that Lord Palmerston is to be suffered to have smooth sailing. There are evidently storms gathering and breakers ahead, but the Derby party have plucked up heart, with the hope that Gladstone is about to join them. He usually sits still between Sir J. Graham and Mr. W. E. Herbert, on the second bench below the gangway on the Government side—the position of gentlemen who are neither for nor against anything whatsoever. There is, however, a liveliness about the position of Mr. Gladstone—a lively chivalry of a

But that runs amuck at Government measures and the public mind, that promises ministers very little time to sleep on the treasury bench this year.

It is becoming clear that Mr. Gladstone looks upon himself as a man determined on finding new quarters for the Bank. There was never a year which he promised him greater facilities. His own system of finance, with a gradually expiring income-tax, necessarily brought into contrast with the existing system of a permanent income-tax, and a permanent Bank-tax. The whole system of taxation is presumed to be the subject of discussion in the House to be the fair subject of discussion in the House, when the Bank Charter falls to be renewed this year, or modified or abolished. The Government are not in favor of renewing it. But that carries with it many other questions affecting the currency, that the whole inquiry is already referred to a committee of the House, and closely allied therewith is the Joint Stock

The speaker now enters into no doubt as to its being  
 good act.  
 The speaker is evidently out for Mr. Gladstone  
 and he has a power of speaking unrivaled, and  
 genius for finance which astonished everybody, it  
 being the most experienced ministers of the day  
 when he was in office, exactly cut out for the  
 session. And it does make one regret his  
 absence from the Exchequer, when so large an  
 opportunity of financial reform is afforded.  
 If Mr. Gladstone and his party should agree  
 to coalition with Derby and Parnell, the present  
 Cabinet would have to fight hard to retain the helm  
 of the State. But there are difficulties in the way of  
 coalition. Sir J. Graham is a dangerous man as to  
 the question of anywhere; he is a weapon which as often

It appears there are difficulties in the Roman Church in Ireland; and the Pope's Apostle there, Dr. Cullen, proposes, as the best remedy, *concordat* betwixt the British Government and the Pope, as a measure requisite to extricate the Church of Rome, in Ireland, out of its anomalous position, and as a means of securing to our Government the reversion of politics—ecclesiastical power in the nomination of bishops and the election of members of Parliament.

The Propaganda, it seems, show tardiness in the settlement of Irish questions, and this delay occasions uneasiness. Dr. Cullen and the ultramontanists are desirous of introducing into the Romish episcopacy certain elements, by which he may subordinate the old Irish party to his archiepiscopal rule, and bind the whole body of the priests more closely to Rome. Dr. McHale heads the recalcitrant class, who stand in the way of the election ultramontanist prelates, and strive to preserve some remains of self-government.

Many are asking why our Protestant Government should be called upon to enter into diplomatic relations with the Pope of Rome, to ally troubles in Ireland which we do not feel—the internal trouble

the Papal Church. Paul Cullen declares a *concordat* is necessary, to keep in order the refractory priesthood of Ireland. Why should we help to strengthen the Romish Church in Ireland, and thus endanger Protestant supremacy?

We could afford to do without a *concordat* with O'Connell, backed by the whole Popist hierarchy in Ireland, kept the country for years on the borders

rebellion. The Romanism of Ireland is now a very different thing from what it was ten years ago. The agency not of man's choosing has shorn it of its strength, and given a new and unexpected direction to the destiny of the country. Ten years have elapsed since the work of centuries in Ireland. During that brief period the adherents of the Church of Rome have been diminished by two millions at least; and the revived work of the Reformation has made, and continues to make, marked progress amongst the millions that remain.

This demand, however, is instructive, as showing the extent of the Popery festival. We could never have supposed that the Papish College of Maynooth, the obvious interest of the priesthood to follow up their fatal policy chafed out for them by those statesmen who consider the pensioning of the clergy as the complement of the Maynooth subsidy. And there are unhappily many men in the British Parliament, who

come in the binet, prepared to endow the Romish priests of Ireland, and degrade our Protestant sovereignty by a diplomatic alliance with the Pope. To put an effectual check upon this and all other machinations for aggrandizing and perpetuating Popery in Ireland, British Protestants ought to divest Maynooth of thirty thousand a year of British money.

The Rev. George Güllán's long-expected and elaborate treatise for the times, entitled "Christianity and our Era," is passing rapidly through the press. It is said to contain a defense of Christianity against Carlyism and other forms of modern scepticism, an inquiry into the causes of doubt, and a gentle and friendly, but firm dealing with doubters. It also contains an exposure of the corruptions which have

examined the relations of our present religious systems to the age, and to the influence and spirit of the age, and a strong and lengthened argument for the pre-millennial advent of Christ. Competent judges, who have examined Mr. Gilliland's new work in MS, declare it to be the most mature and thoughtful of the many books that he has given to the world.

The *Reluctant Review* for the present month is one of the best numbers ever issued, and brings vividly to the recollection of its palmy days when John Foster, Robert Hall, Adam Clarke, and Samuel Drew contributed to its ages. This Review was commenced in 1805, so that it is now in its 524 year. Its

ent editor is the learned and accomplished Jonathan Edwards Ryland, of Northampton, son of the Rev. Ryland, of Bristol, who was co-pastor with Robert Hall in that city. The *Ecclectic* has at last taken right ground in the controversy about the "Negative Theology," in an article in the February number, Dr. Davidson and Horne's "Introduction to the Scriptures," in which the dangerous opinions which Davidson has introduced into this standard work are clearly pointed out and manfully rebuked. Rur-







## Poetry.

From Fraser's Magazine.

## THE KING OF DENMARK'S REDE.

(O, ride as though you were flying!)

Word was brought to the Danish King

(Hurry!)

That the love of his heart lay suffering,

And pined for the comfort his voice would bring!

(O, ride as though you were flying!)

Better he loves each golden coin

On the brow of that Scandinavian girl,

Than his rich crown jewels of rubies and pearls;

And his Rose of the Isles is dying!

(Hurry!)

Thirty nobles saddled with speed;

Each one mounting a gallant steed,

Which he kept for better and days of need;

(O, ride as though you were flying!)

Spurs were struck in the flaming rank—

Warm-outh charges staggered and sank—

Bridles were slackened and girths were burst—

But ride as they would the King rode first.

For his Rose of the Isles lay dying!

(Hurry!)

They have fainted, fattered, and homeward gone;

His little fair page now follows alone;

For strength and aid for courage trying!

The King looked back at that courage trying!

Wan was the face that answered him;

They passed the drawbridge with clattering din,

Then he dropped; and only the King rode first.

Where his Rose of the Isles lay dying!

(Hurry!)

The King blew a blast on his bugle horn;

No answer came; but faint and forlorn

An echo returned on the cold gray morn—

Like the breath of a spirit sighing.

The castle portal stood grimly wide;

None welcomed the King at that weary ride;

For dead, in the light of the dawning day,

The pale sweet form of the welcome lay!

Who had yielded for his voice while dying!

(Hurry!)

The painting stood, with a drooping crest,

Stood weary!

The King returned from her chamber of rest,

And, that dumb companion crying:

The tears gushed forth like a storm to check,

He bowed his head on his charger's neck—

"O, Stead—that every nerve strain—

Dear Stead, our ride hath been in vain

To the halls where my love lay dying!"

(Hurry!)

For the Herald and Journal.

## IN MEMORY OF REV. ALLEN H. COBB.

By CLARA A. B.

From Zion's watch-tower look a chieftain gone!

The aged warrior rests—the battle won!

Mourner! look not with tearful eyes cast down;

Behold! for him the triumph and the crown.

(Hurry!)

Why should our hearts be sad? his name no more

For he hath found a welcome on that shore

Which lies beyond the dark and dreary night,

Where the bright stars shine on his shining light.

The shepherd, silver-haired, hath gone to dwell

Within that land where he has led to tell

With eyes undimmed his Savior's flock hath seen

Led by still waters and in pastures green.

(Hurry!)

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

So only that weep that in the spirit-world

## GENERAL MISSIONS.

To the Members of the N. E. Conference.

DEAR BRETHREN:—It is a startling fact that

more than six hundred millions of human beings

are now living on this earth who have never

heard the name of Jesus, and who have never

known the love of God. This is a sad state of

things, and it is our duty to do all in our

power to bring the Gospel to these people.

We have heard much of late of the

"general missions," and you doubtless

have endeavored to show the members of your

congregations that a most important responsibility

rests upon them. It is our duty to do all in our

power to bring the Gospel to these people.

We have heard much of late of the

"general missions," and you doubtless

have endeavored to show the members of your

congregations that a most important responsibility

rests upon them. It is our duty to do all in our

power to bring the Gospel to these people.

We have heard much of late of the

"general missions," and you doubtless

have endeavored to show the members of your

congregations that a most important responsibility

rests upon them. It is our duty to do all in our

power to bring the Gospel to these people.

We have heard much of late of the

"general missions," and you doubtless

have endeavored to show the members of your

congregations that a most important responsibility

rests upon them. It is our duty to do all in our

power to bring the Gospel to these people.

We have heard much of late of the

"general missions," and you doubtless

have endeavored to show the members of your

congregations that a most important responsibility

rests upon them. It is our duty to do all in our

power to bring the Gospel to these people.

We have heard much of late of the

"general missions," and you doubtless

have endeavored to show the members of your

congregations that a most important responsibility

rests upon them. It is our duty to do all in our

power to bring the Gospel to these people.

We have heard much of late of the

"general missions," and you doubtless

have endeavored to show the members of your

congregations that a most important responsibility

rests upon them. It is our duty to do all in our

power to bring the Gospel to these people.

We have heard much of late of the

"general missions," and you doubtless

have endeavored to show the members of your

congregations that a most important responsibility

rests upon them. It is our duty to do all in our

power to bring the Gospel to these people.

We have heard much of late of the

"general missions," and you doubtless

have endeavored to show the members of your

congregations that a most important responsibility

rests upon them. It is our duty to do all in our

power to bring the Gospel to these people.

We have heard much of late of the

"general missions," and you doubtless

have endeavored to show the members of your

congregations that a most important responsibility

rests upon them. It is our duty to do all in our

power to bring the Gospel to these people.

We have heard much of late of the

"general missions," and you doubtless

have endeavored to show the members of your

congregations that a most important responsibility

rests upon them. It is our duty to do all in our

power to bring the Gospel to these people.

We have heard much of late of the

"general missions," and you doubtless

have endeavored to show the members of your

congregations that a most important responsibility

rests upon them. It is our duty to do all in our

power to bring the Gospel to these people.

We have heard much of late of the

"general missions," and you doubtless

have endeavored to show the members of your

congregations that a most important responsibility

rests upon them. It is our duty to do all in our

power to bring the Gospel to these people.

We have heard much of late of the

"general missions," and you doubtless

have endeavored to show the members of your

congregations that a most important responsibility

rests upon them. It is our duty to do all in our

power to bring the Gospel to these people.

We have heard much of late of the

"general missions," and you doubtless

have endeavored to show the members of your

congregations that a most important responsibility

rests upon them. It is our duty to do all in our

power to bring the Gospel to these people.

We have heard much of late of the

"general missions," and you doubtless

have endeavored to show the members of your

congregations that a most important responsibility

rests upon them. It is our duty to do all in our

power to bring the Gospel to these people.

We have heard much of late of the

"general missions," and you doubtless

have endeavored to show the members of your

congregations that a most important responsibility

rests upon them. It is our duty to do all in our

power to bring the Gospel to these people.

We have heard much of late of the

"general missions," and you doubtless

have endeavored to show the members of your

congregations that a most important responsibility

rests upon them. It is our duty to do all in our

power to bring the Gospel to these people.

We have heard much of late of the

"general missions," and you doubtless

have endeavored to show the members of your

congregations that a most important responsibility

rests upon them. It is our duty to do all in our

power to bring the Gospel to these people.

We have heard much of late of the

"general missions," and you doubtless

have endeavored to show the members of your

congregations that a most important responsibility

rests upon them. It is our duty to do all in our

power to bring the Gospel to these people.

We have heard much of late of the

"general missions," and you doubtless

have endeavored to show the members of your

congregations that a most important responsibility

rests upon them. It is our duty to do all in our

power to bring the Gospel to these people.

We have heard much of late of the

"general missions," and you doubtless

have endeavored to show the members of your

congregations that a most important responsibility

rests upon them. It is our duty to do all in our

power to bring the Gospel to these people.

We have heard much of late of the

"general missions," and you doubtless

have endeavored to show the members of your

congregations that a most important responsibility

rests upon them. It is our duty to do all in our

power to bring the Gospel to these people.

We have heard much of late of the

## Directly the servants opened the door, and quick-

ly the door was opened, and the door was opened,

and the door was opened, and the door was opened,

and the door was opened, and the door was opened,

and the door was opened, and the door was opened,

and the door was opened, and the door was opened,

and the door was opened, and the door was opened,

and the door was opened, and the door was opened,

and the door was opened, and the door was opened,

and the door was opened, and the door was opened,

and the door was opened, and the door was opened,

and the door was opened, and the door was opened,

and the door was opened, and the door was opened,

and the door was opened, and the door was opened,

and the door was opened, and the door was opened,

and the door was opened, and the door was opened,

and the door was opened, and the door was opened,

and the door was opened, and the door was opened,

and the door was opened, and the door was opened,

and the door was opened, and the door was opened,

and the door was opened, and the door was opened,

and the door was opened, and the door was opened,

and the door was opened, and the door was opened,